



PASTORAL LIFE

A PUBLICATION FOR PRIESTS

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Vernacular in the Mass

SCOTT PARISH

I am inclined to believe that the proponents of the 100% Latin Mass have fifth columnists in their ranks. Father Halpin's article "Should the Mass be Changed into the Vernacular?" has further convinced me of the weakness of the anti-vernacular position.

If all the arguments for Latin are as weak as the one he advances, then I know that I will live to see the Mass in English. The fact that Pilate's court spoke Latin would seem to be a good reason for using some other language. We would sound very silly arguing that all Americans should respect

and learn Russian because Stalin spoke it. He argues, "The inscription on the cross was in the same (Latin)." It was also written in Greek and Hebrew, in order that the people passing by might understand it.

A gratuitous statement such as, "St. Paul and the Apostles preached it" can be gratuitously denied. If Latin were such a holy and universally spoken language why didn't St. Paul and the Evangelists *write* in it? The Gospels were written in order that people could understand them; and so they were written, not in Latin, but in Greek. I am surprised that the pro-latinists have not changed the story of Pentecost to read, "Each man understood them in Latin" rather than, "each heard them speaking in his own language."

The author argues that because Latin and Greek were the only cultured languages of the ancient world we should use Latin *now*. Why shouldn't we use Greek?

The provocative article of Father Halpin, "Should the Mass be Changed into the Vernacular?" published in the previous issue of *Pastoral Life*, prompted several critical letters and rebuttals of his anti-vernacular arguments. While *Pastoral Life* endeavors to avoid purely theoretical and controversial treatments of dogma, moral or worship—and its editors are not taking any rigid pro or anti-vernacular position—they deemed it serviceable and stimulating to publish the above comments received from a well known pastor in a large Western diocese, who prefers to remain anonymous.

Even though these might have been the only cultured languages of ancient times they are no longer such. English, French, German, Italian have produced masterpieces comparable to those of Horace, Virgil and Cicero. I say that this *might* be true because I think the Chinese would resent the implication that their language was "rough and barbarous" at that time. The nine great Chinese classics had been written by 500 B.C. when Latin was the language of an uncultured tribe plotting the rape of the Sabine women.

He makes a strong plea for the beauty of the classical Latin. There is only one flaw in this argument. Liturgical Latin isn't precisely classical Latin. It is not the Latin of Virgil, Horace and Caesar; it is the Latin of a much later age. Moreover it seems ridiculous to argue that a pagan language written and refined by pagan poets, orators or statesmen should be the only way to express Christian prayer and praise to God.

Near the end of his article he

asks, "Did you ever hear anyone curse in Latin?" Yes, I have. It seems that the men who really know the language well enough to speak it have picked up the curse words. "Did you ever hear anyone tell a dirty story in Latin?" I would not allow Father Halpin to read some of the poetry of Juvenal, Catullus or some of the medieval writers to my Altar and Rosary Society.

Besides the strong defense of classical Latin, Father Halpin has another line of attack, namely "Who wants English?" He implies that the faithful do not want English because a good part of the Mass is said "secreto." He argues that the laity participate by their presence and that they need not follow the sequence of the Mass, that they may find private prayers and meditation more suitable for their individual needs. Some of the laity do indeed find private prayers and meditation preferable to the Mass prayers. But might this not arise from the fact that they at least understand their private

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prayers, whereas they do not understand the Mass. A lot of people still will not take a drink of water after midnight if they intend to receive Communion, but this fact does not prove that the Pope's hanging of the Eucharistic fast was not a good thing.

What do the laity want? They want to understand and participate in the Mass. The Father Stedman Missal has sold over 15,000,000 copies, and many millions of other missals are increasingly being sold. If the people prefer prayer and meditation why do they buy Mass books instead of prayer and meditation books? The spectacular sale of Holy Week Missals (two companies sold over a million pieces the first year) indicates in some way the hunger of the people to know what is going on.

Experience has indicated that people can learn how to follow the Mass with a Missal and how to make the Latin responses. But this takes a long, long time, and never completely satisfactory. On the other hand if you put an English book into the hands of the people and ask them to participate in English they do well the very first time they try. Every Sunday when we baptize, the sponsors are expected to take an active part in the ceremony by reading the responses from the booklets. They always do.

Father Halpin also implies that priests knew Latin better there could not be so much talk about

the vernacular. Well, we have to face the fact that we are men of our times and we do not know Latin as well as we should. The priests who know Latin best often enough are the strongest proponents of the vernacular.

The article contains the usual arguments that Latin makes us feel at home any place in the world. I have attended Mass in several countries, and it would not have made a bit of difference to me whether the Mass had been said in French or German or in rapid fire, heavily accented Latin. I couldn't have understood either of them. In a recent issue of "Worship" a priest raises the question whether the feeling of being at home comes from the "lingua ignota" rather than from the "lingua latina."

One of the arguments is that the Vatican has "cracked-down" on certain French innovations. From this fact the author concludes that the Vatican is utterly opposed to the vernacular in the Mass. If this is true, how can he explain the permission that has been given for the Chinese and, I think, some other Easterners to have parts of the Mass in their own language?

There is in the article the standard argument that Latin engenders unity. We are not denying it, but at the same time we can say that the peoples of the Eastern Rites are just as good Catholics as we are, although they have never used Latin.

The argument that there are so many vernacular languages that it would be difficult to translate the Mass into all of them is not invincible. The multiplicity of languages has not prevented missionaries from translating Bibles, catechisms and prayer books into these languages. The fact that the meaning of vernacular words change would indicate that the bishops would have to be rather vigilant over the Mass texts, and review them from time to time, as they do with the translations of the Bible. We can notice today a change in the translation of the words "Spiritus Sanctus." "Holy Ghost" is losing ground to "Holy Spirit" because "ghost" has an unfortunate connotation in English. There will be a bit of confusion for a while, but in a few years most of the English translations of "Spiritus Sanctus" will read "Holy Spirit."

The author argues that it is impossible to teach ALL without a "dead" language. This is preposterous. The early Church did a fine job of teaching all men while Latin was a living and changing language. Even now you have to know the age in which certain prayers were composed in order to know the meaning of certain words. The peoples of the Eastern rites, dissidents as well as Catholics, have held the true teachings of the Apostles for a long time; and they learned them in their living languages.

The real point of the argument

for or against the vernacular is really not whether the Mass should be in Latin or in English but whether or not the people should actively participate in the Mass. Bouyer in his book "Liturgical Piety" (p. 4) outlines one position in these words, "Even now, especially in countries mainly Protestant (The U. S.?) you will find Catholics who are genuinely persuaded that to take any real, active part in public worship, and especially to try to understand what is going on and not merely look at it, would be to verge on Protestantism."

"Now it is from the sixteenth and seventeenth century idea of court life that Catholics of this kind derived their false notions of public worship. An earthly king must be honored daily by the pageant of court ceremonial, and so also the heavenly King. The courtly atmosphere around Him was provided by the liturgy. The liturgy, as many handbooks of the period actually say, was to be considered 'the etiquette of the great King.' The most obvious features of it were those embodying the external pomp, decorum and grandeur befitting so majestic a Prince. The lack of an intelligent meaning in so many rites and even in the sacred words themselves, was, therefore, praised as enhancing the impression of awe to be given to the dazzled multitude. So also, it would have seemed almost indecent to offer to the common people

le any opportunity to participate directly in so sublime a performance. They were, rather, only to admire it, dimly, from afar, as a scene of unapproachable magnificence."

These are strong words. Most anti-vernacularists would not put their position so strongly. Nevertheless a trace of what Father Bouer describes can be found in most of their writings.

The other position can be best summarized in the words of Pius XII from 'Mediator Dei': "It is therefore desirable, Venerable Brethren, that all the faithful should be aware that to participate in the Eucharistic Sacrifice is their chief duty and supreme dignity, and that not in an inert and negligent fashion giving way to distractions and daydreaming, but with earnestness and concentration that they may be united as closely as possible with the High Priest, according to the Apostle, 'Let this mind be in you which was also in Christ Jesus.' And together with Him and through Him let them make their oblation, and in union with Him let them offer up themselves."

It is perfectly obvious that the Pope is not speaking of the vernacular when he is speaking of participation in the Mass. Later on he commends those who promote the Missal; he admits that some people will be unable to use the Missal, and that these should meditate on the mysteries of Christ

or perform other exercises of piety which might differ from the sacred rites but which are in harmony with them. My argument is simply this: experience shows that participation without the use of the vernacular leaves something to be desired. The argument is not based on possibilities or abstract analyses of the way people could participate. It is based on what happens when they do participate as much as they can under the present system. And I think that all systems, all plans working with the Latin are imperfect, even when they have been well carried out.

The need for the vernacular is not a necessary conclusion from the Pope's words, but it is the most practical conclusion.

Before proceeding any further, I should like to state very clearly that I do not think that the vernacular by itself will solve this problem. Two other things are vitally necessary; one is the attitude of the priests, a desire to have the people participate actively and a willingness to say Mass in such a way that people can follow it, and secondly a great deal of instruction on the Mass and of the means of participation. In fact, the vernacular without instruction will do little good. Instruction without the vernacular is better than nothing at all. The use of the vernacular and instruction should produce the type of participation outlined by the Pope in *Mediator Dei*.

Why isn't the Missal enough? A

great number of people, more than we would suspect, do not read easily, quickly or intelligently. Reading the Missal is too difficult for them. And so, from a great number of people we cannot expect even Missal participation. More importantly, however, is the fact that the Mass is not expected to be an intellectual exercise during which I read and try to understand what a man is saying in a foreign tongue. The Mass is intended to involve the entire man. There are times during the Mass when he should sit back and meditate. There are times when he should be hearing the word of God. There are times when he should be having a dialogue with the priest, not just reading the script. In other words, the Mass is meant to engage the entire man—his mind, his will, his emotions, his feelings. If he must concentrate all of his efforts trying to understand what is being said, his participation suffers.

Will dialogue Masses help any? Priests who have tried to teach the people to sing the Mass in Latin or make the responses in Latin will tell you that it is extremely difficult, in fact impossible, with a large congregation to interest all or even most of the people in such an effort. The three or four or even ten thousand people of a congregation cannot be expected to use the Latin. It is true that a minority can use the Missal well, that a minority meditate on the Mass;

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and that a minority can follow a recited or dialogue Mass, or even sing the Mass. But the Mass is for all the faithful. We must do those things which will bring all people into active participation in the most important event of their lives.

Look over the congregation on a Sunday morning in a large city parish. Take any place, even one where the priests are working night and day to make the Mass alive to the people. The majority are merely present. Ask them what they are doing; they will tell you that they are avoiding a mortal sin by coming to Mass. This is the main argument for the vernacular. There is not enough time nor are there the means of giving these people the instructions they need in order to follow the Mass on

their own. However, following the ancient saying, "Lex orandi, lex credendi" we can get them to know what the Mass is about if at least parts of it are in a language which they can understand.

I think that experience with extra-liturgical services bear this out. If the priest and the choir conduct a holy hour the people are bored, not as much as they are when they attend Mass, but nevertheless they are bored. Conduct a holy hour in which they have a part and they will comment on how nice it was.

It is strange that we priests can see through specious arguments about some things and not about others. From our experience in confession we know all the arguments that people give to defend birth control. The arguments are good. The mother is sick; the children should get an education; the father is irresponsible; another child right now would be an intolerable burden, etc. We see the truth and force of these arguments, but we also see through them and say that even for so good a reason a person cannot act against nature, because we know that birth control destroys the very purpose of the marital act. When we come to

the use of Latin in the Mass today, we do not see that its use impairs the very purpose of language. It is true that Latin is a unifying force, that it is unchangeable, that it has antiquity and beauty. But we forget that the purpose of language is to communicate ideas, and that Latin simply does not do that to the ordinary man. It is true that parts of the Mass are the priest's private prayers, the "Munda Cor" for example, and that the priest understands Latin. Parts of the Mass are addressed to God in secret, and God understands Latin. But parts of it—the fore-Mass and the responses—are supposed to communicate ideas to people, and they do not. We are allowing peripheral advantages to impair the very purpose of language.

When the people come to Mass, they come to take part in the greatest Sacrifice. In order to take part in this Sacrifice they must be able to understand, easily and quickly what is happening. The use of the vernacular coupled with adequate instruction and devotional Masses would make it possible for the people to do this.

"We should certainly not find fault with depth psychology if it deals with the psychic aspect of religious phenomena and endeavors to analyze and reduce it to a scientific system, even if this research is new and if its terminology is not found in the past... Prudence and reserve are needed on both sides ... to reach a reciprocal understanding."

—Pope Pius XII

When Is a Lie not a Lie?

EDWARD J. HAYES AND PAUL J. HAYES
DOROTHY ELLEN KELLY, R.N.

"You shall be as Gods."¹

This was the first lie, uttered by the prince of darkness to Eve in the garden of paradise. Ever since that fateful day, lies and liars have been the target of severe censure.

Ecclesiasticus tells us bluntly that "a lie is a foul blot in a man."² And again, "A thief is better than a man that is always lying."³ The Book of Proverbs contains a familiar quotation: "Lying lips are an abomination to the Lord."⁴

Christ Himself, in one of His vigorous condemnations of the hypocritical Pharisees, referred to the devil as a liar and the father

of lies.⁵ Even among worldly men, the epithet "Liar!" has long been taken as one of the worst of insults. Indeed, we search the pages of history almost in vain for a record of those who have advocated lying as a general practice. The communists stand out as an exception; their teaching that one should lie to further the aims of the party, merely adds another diabolical doctrine to a list already long, and already condemned by right-thinking men.

MALICE OF LYING

The universal condemnation of lies and liars seems to leave little room for doubt that lying is contrary to the natural law. It is impossible to imagine the confusion that would result if we had no obligation to speak the truth. Most

Fathers E. Hayes and P. Hayes, of the archdiocese of Newark, are brothers. Both are graduates of Seton Hall University. Paul holds a key position in the National Legion of Decency. The brothers have produced three motion pictures and have written extensively. Their books include *Three Keys to Happiness*; *Love for a Lifetime* (St. Paul Publications) and *Moral Handbook of Nursing* (MacMillan). The first section of this manual was originally published in *Pastoral Life* under the title "Practical Points on Abortion Cases." Dorothy E. Kelly, is a graduate of St. Michael's Hospital School of Nursing, Newark, N. J.

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- (1) Genesis 3:5 (Douay)
 - (2) Eccclus. 20:26
 - (3) Eccclus. 20:27
 - (4) Prov. 12:22
 - (5) John 8:44

philosophers as well as theologians hold that lying is intrinsically immoral. "Every lie...is intrinsically evil," says Hickery.⁶ "A lie is evil in se," says Noldin.⁷

The traditional argument given as a proof of the intrinsic immorality of lying is this: Speech is given to man as a means of expressing what is in his mind. To use that faculty to deceive others, by speaking contrary to one's mind, is a reversal of God's plan, and therefore sinful. (It is of course understood that when we use the term "speech" in this context, we are including any word or act used to communicate thought).

The classical argument to prove the intrinsic immorality of lying has been called the "perverted-faculty argument" and has been paralleled with the usual argument against contraception. It is summed up succinctly by Father Farrell, who declares simply that lies "are wrong because they pervert the gift of speech."⁸ Saint Thomas says that since words are the natural expression of thoughts, it is unnatural and unbecoming that anyone should express what is not in his mind.⁹

However, some theologians, including Bolgeni, Martinet, Berardi, and Dubois, hold a different view. They hold that in certain unusual circumstances it is justifiable to tell a falsehood. Their opinion may be summed up in this sentence: For a grave reason, a lie may be told without sin to a

person who has no right to the truth.

How do they arrive at this conclusion?

Their line of argument is summed up by Right Reverend John A. Ryan in a booklet called *The Norm of Morality*, published by the National Catholic Welfare Conference. They present their case in this fashion:

"While the purpose of the faculty of speech is, indeed, to communicate what is in one's mind, this may sometimes mean what one desires to communicate, not necessarily nor always the objective truth; the fundamental relation between the faculty and its exercise is not that of speech to truth but of speech to whatever idea the speaker wishes to convey.

"The parallel is not exact between the use of the generative faculty to prevent conception and the use of the vocal faculty to tell a falsehood. In itself, the contraceptive act is completed by the performers alone; in itself, it has a definite and specific moral quality without any reference to other persons; but the act of telling a lie necessarily involves someone else in addition to the falsifier. Speech is not mere utterance of words; if

(6) Hickey, J. S.: *Summula Philosophiae Scholasticae*, 7th edition, Vol. III, p. 419

(7) Noldin, H.: *Summa Theologiae Moralis*, 17th edition, Vol. II, p. 578

(8) Farrell, Walter: *A Companion to the Summa*, Vol. III, p. 325

(9) Saint Thomas: *Summa*, 2.2, q. 110, a. 3,c.

it were it would have no moral quality whatsoever, as we realize when we imagine a statement, whether true or false, made to the vacant air. In other words, speech always involves a social relation and exists for a social purpose. Its morality depends mainly upon its attainment of that purpose.

"Therefore, the morality of lying cannot be determined solely by the relation between the words and the mind of the speaker; it requires that this relation be considered in relation to the hearer. While the latter has a moral claim to be treated with justice and charity by the former, neither of these virtues gives him a moral claim to truth-telling in all situations. The right of a man to the knowledge which he seeks from his fellow man is not absolute, like his right to life. It is more like his right to property, which is conditioned by the rights of others. In the communication of ideas the right of the speaker to withhold the truth, even by a false statement, may sometimes be superior to the right of the listener to obtain it.

"Undoubtedly social welfare and the common good demand truthfulness as a general rule, but not in exceptional situations which can easily be identified and distinguished on the basis of principle. In his intercourse with his fellows, the individual is subject to the virtue of veracity, but its obligations, like those of charity and justice, must be determined with due

regard to his own rights and welfare."¹⁰

The conclusion is twofold: (1) The morality of lying cannot be determined solely by the relation of the faculty of speech to what the speaker considers to be objective truth; (2) A lie is not evil *in se*.

So runs the argument of one school of theologians. A complete dissertation on the subject is given in *Catholic Teaching about the Morality of Falsehood*, by Rev. Julius A. Dorszynski, published by The Catholic University of America Press, in Washington, 1948.

WHEN IS A LIE LICIT?

The opinion that certain lies are licit is sometimes considered a modern opinion, but it was held by various writers all the way back to Origen and Cassian; and back beyond them to Plato and the Stoics.¹¹ It undoubtedly arises in large measure from a desire to defend one's right to protect secrets when circumstances exist that make mental reservation useless or at least too much of a gamble.

Certain theologians distinguish between a lie and a falsehood: A lie is an untruth told to one who has a right to the truth; a falsehood is an untruth told to one who

(10) Ryan, John A.: *The Norm of Morality*, Washington, D. C.: National Catholic Welfare Conference

(11) Noldin: *Op. cit.* p. 578

as no right to the truth. *Mendacium est negatio veritatis debita; falsiloquium est negatio veritatis indebitate.*¹² Some hint of this distinction seems to be found in the popular usage of the words. To accuse a man of telling a lie is a much stronger statement than to declare that he told a falsehood. The classical definition of a lie still seems to be most popular among priests: *Locution contra mentem*.

Theologians are in agreement that a lie will not constitute a mortal sin *per se*. The act of lying can exceed venial sin *per accidens*, when some other virtue is offended.

THREE CLASSES OF LIES

We can never forget the three classes of lies, which go back in memory to school days. Lies are divided into jocose, officious, and malicious.

Jocose lies are lies told for the sake of enjoyment. If they are really lies, they are sins. If however, a person makes a joking remark which can be known as such by his demeanor or some other external circumstance, then no sin is committed because no lie has been told. *Jocose lies* are usually venial sins, but could be mortal by reason of grave harm caused.

An *officious lie* may be defined by the term "lie of convenience."¹³ Under the heading of officious lies

come not only excuses, but also lies originating in a spirit of boastfulness and pride. It is difficult to imagine an officious lie constituting grave matter.

A *malicious lie* is a lie which causes harm to another. It is a common practice to consider all malicious lies as grave. Although it seems probable that most malicious lies are *de facto* grave, nevertheless they are not grave *in se*, but only when they cause grave harm.

Ordinary folk persist in adding a fourth class of lies, the so-called "white lies." Unsung as a theological term, "white lie" receives nevertheless a bow from the dictionary, where it is defined as "a false statement made not out of malice but to save the feelings of another."¹⁴ We feel that this definition is a little too narrow. It might be more accurate to say that "white lie" is a popular term for an officious lie, a lie of excuse or convenience.

Theologically, the white lie is easily disposed of. If we follow the common opinion that every lie is a sin, then a white lie is a sin. And even if we hold that a person may make a false statement for a grave reason to one who has no

(12) Noldin: *Op. cit.* p. 578

(13) Farrell, William F.: *Loyalty*, p. 82, Chicago: Loyola University Press, 1949

(14) *The Practical Standard Dictionary of the English Language*, New York and London: Funk and Wagnalls Company, 1937

right to the truth, we would still classify a white lie as a sin, because hurt feelings or mere convenience do not constitute a grave reason for telling a lie.

Many lay people consider as white lies such things as mental reservations and the Santa Claus myth. A mental reservation is an evasive, ambiguous or euphemistic statement to one who has no right to the truth. Mental reservations are morally permissible where there exists a right to conceal the facts, and the person addressed has no right to the truth. A number of lay people are under the impression that it is sinful to employ conventional terms used in ordinary business procedure, such as, "Mr. Smith is not in." They should be disabused of this notion, lest they continue to commit formal sins. We do not agree with any author who holds that such mental reservations constitute venial sins.

There are conflicting opinions regarding Santa Claus. The Santa Claus myth is classified by some as a jocose lie, and follows the standard rules: Where true deception is involved, at least a material sin is present. It is to be noted that talk of Santa Claus to a child in whom the use of reason has not dawned, is mere baby talk, and constitutes no moral problem because there is no deception possible. On the other hand, older children should be protected from the danger of a sudden realization

that their parents have been deceiving them.

Certain eminent moralists¹⁵ hold that the Santa Claus myth is not a lie. A child lives in a twofold world, the world of fancy and the world of reality. When we tell him fables or fairy tales, we do not lie to him, but merely speak in his world of fancy. Santa Claus goes beyond mere fable; it is an allegory for the purpose of teaching a moral lesson. When we speak to the child about Christ, we speak in his world of reality; when we speak to him of Santa Claus, we speak in his world of fancy. No moral harm is involved, as long as we do not let Santa Claus usurp the place of the Divine Child.

LIE-DETECTOR TESTS

On a more serious level, the domain of the eighth commandment has been invaded by modern science, which has appeared on the scene with truth serum and *lie-detector tests*.

Lie detector tests are based upon the fact that in most cases the mental tension of a liar gives rise to concomitant and measurable physical reactions. Under emotional stress, the adrenal glands produce the hormone adrenalin in increased amounts. This causes immediate but transitory reactions: the blood vessels contract, raising the blood pressure

(15) Including Very Rev. Walter Curtis

sharply; the heart rate increases; muscles contract, causing the skin to become taut; respirations become rapid and labored.¹⁶ Since these symptoms disappear quickly, their relationship to a series of questions can be recorded graphically. This is accomplished by means of electronic detectors which record the various impulses on a moving tape. The result is a graph which can be read and studied by an expert examiner. In general, the process resembles an electrocardiogram.

When a lie detector test is being given, the operator marks the graph to correlate each question with the concomitant physical reactions. A series of test questions establishes the general pattern of the subject's reactions. Questions are so framed that the answers are simply positive or negative.

There is no moral problem connected with the taking of such measurements, and therefore when the subject consents, a lie detector test may be used without sin.

We might ask whether it is morally right to oblige an individual to undergo a lie-detector test. Generally speaking, the answer is No. A man is not obliged by moral law to be a witness against himself, or to turn himself over to authority for punishment. Undergoing a lie-detector test would be equivalent to so doing. Therefore ordinarily one would not be morally bound to submit to such a test, nor would authority be right in forcing such

a test upon an individual. Under the natural law, if our refusal would bring grave harm to a third party or to the common good, we might be obliged to undergo the test. However, we are permitted by moral law to take advantage of legal safeguards offered us by civil law. A lie detector test would be used only in connection with civil procedure. Civil law imposing no such requirement, the moral obligation of submitting to a lie detector test would not in practice be incumbent upon an individual.

Regarding so-called *truth serum*, let it be mentioned immediately that this drug does not furnish, as it were, a master-key to everything in a person's mind, as many people believe. It does not break down the subject's will to conceal his thoughts. Rather it breaks through his inhibitions, making it easier for him to reveal what he is thinking. Just how much is revealed depends upon the docility of the subject. Some subjects, when given the "truth serum" treatment, show no effect beyond what has all the appearances of a state of inebriation.

The drug popularly described as "truth serum" is sodium amytal, a short-acting, central-nervous-system depressive. It produces a sleep, from which the subject can

(16) Wright and Montag, *Materia Medica, Pharmacology and Therapeutics*, 3rd edition, p. 292 ff, Philadelphia: W. B. Saunders Co., 1946

be roused sufficiently to answer questions.¹⁷ In some cases the answers prove to be of help in discovering the source of mental disturbance. Sodium amytal was used extensively in the treatment of war neuroses in World War II. In many cases, the answers prove to be absolutely useless. Some subjects flatly refuse to give answers. The employment of sodium amytal to extract the truth from hardened criminals constitutes good material for cheap novels but has no practical value.

Sodium amytal can be used in good conscience when certain conditions are fulfilled: (1) A grave reason must exist. (2) The subject's permission should be ob-

tained. (3) The possibility of using other less radical means must be absent. (4) A competent physician must be constantly in attendance. (5) A witness should be present. (6) Those administering the treatment should be of good moral character. These conditions are fundamentally the same as those which apply to hypnotism.

Between the rapid development of modern drugs on the one hand, and the perennial "lie of falsehood" argument on the other, the eighth commandment continues to provide a fascinating and sometime tantalizing subject for those with zest for theological argument.

(17) Wright and Montag, *Op. cit.*, p. 168.

BE BRIGHT, BE BRIEF, BE GONE

Our pastor, I am sorry to say, is inclined, even in summer time, to preach rather lengthy sermons. He is not to be blamed. His conscience compels him to teach in season and out of season. One thing is sure: he means well and it's hard work for him. God blesses and thanks him for his efforts. None the less here is the bit of advice he received last week from one of his friends:

REMEMBER the LONGER the SPOKE the bigger the TIRE.

IF you cannot strike oil in 10 minutes, STOP BORING.

Be bright, be brief, and BE GONE.

Humbly and gratefully he read the somewhat facetious screed. But there is no doubt that he will pay no attention to it. He knows that Christianity must be a matter of truth before it can be a matter of love and sacrifice. He knows that the teaching of religion is both a duty and a necessity. He knows that ignorance is the greatest foe of Christianity. And so he will continue his preaching, perhaps quite poorly but in the best manner he can master. He is here to please God; not men.

—Rev. Joseph Lelen, Ph.D.

The "Latest Dope"

VINCENT M. O'CONNOR

I confess complete puzzlement over the preoccupation of the very young with narcotics . . . I have pity but no sympathy for the young dope addict. I think he is a dumb jerk who would have wound up in some sort of trouble, somehow, thru nobody's fault but his own, and despite the best ministrations of his friends and family."¹

This is one of the popular briefs in the line of newspaper chatter on the "latest-dope" or drug addiction; chatter good, bad, harmful, helpful, and indifferent—multiplied over and over again, everywhere, leaving convincing reassurance, in the mind of the American people, that the narcotic problem is a serious one. To some, the black plague of our age; to others, almost as terrorizing as war itself; and, even, to still others, a passing fad and fancy which only

time and mores can and will crush!

One thing is certain and true: there can be no deviating from the reality that the evident and rapid increase of habit-forming drugs, especially on the part of our young people, and the consequent affiliation of many of these drugs with even criminal delinquency, has labeled itself as one of the most disturbing and pressing problems of our age!

Sound authorities delving in the drug addiction problem have asserted that one type of drug alone, in the so called "synthetic analgesic" classification—barbiturates (sleeping pills)—are so quantitatively produced in this country, that they could put every man, woman and child in the United States to sleep every night of the year!

A Congressman on the floor of the House of Representatives was heard to say several months ago that at a certain army post "tween-

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(1) Excerpt from newspaper article entitled "Somehow, We've Fostered a Rotten Streak in Our Youth" by Robert C. Ruark, *Washington Post*, December 6, 1951.

ty boys in one company were hospitalized for the use of narcotics."²

Yet, worse still, is the captivating influence it is making on our youth. In the words of an authority on narcotics in the United States: "illegal use of dope by minors is now at an epidemic stage."

A 1950 report of a Juvenile Protective Association states: "The sale of dope to minors and their addiction . . . now present one of the most menacing and destructive conditions this association has ever faced."

ADDICTION AMONG TEEN-AGERS

The past hearings before the Senate Crime Investigation Committee in regard to addiction in our teen-agers is astounding. A prominent district attorney in a large county reports that narcotic cases involving teen-agers have tripled in the last two years. In a large American city, in February of last year, seventy-five peddlers were arrested on charges of supplying over two thousand young people with drugs while Federal agents have disclosed that recently a wholesale ring, in another great city of the Nation has developed a market of heroin among teen-agers.

In the face of this, and multiple other evidence, it must be admitted that drug addiction in the youth of today, in these United States alone, is one of the most devastating problems of our times,

a problem not to be treated slightly, unnoticed, or left unsolved.

Mere contemplation on the malignant harm that drugs incur to human life and society's security should prompt sane minds or the guiding forces of such to exercise scrupulous care in their regard.

However, be that as it may, no condemnation of the use of drugs "in toto" is being made here when lawful necessity prompted by competent medicinal authority, in accordance with the dictates of sound moral law, demands it. Here, and throughout, we treat of that condition induced by the improper use of drugs called—Drug Addiction.

DRUG-ADDICTION MARKS

Its distinguishing marks are: 1) an overpowering desire or need (compulsion) to continue taking the drug; 2) a tendency to increase the dose; 3) a psychological and sometimes physical dependence on the effects of the drug.³

Drugs vary considerably in their effects upon the user. The major types of addiction-producing drugs used in the United States may be grouped into two classes: *Stimulants*, which induce sleeplessness and increase nervous tension, and *Depressant*, which have

(2) Rep. Fallon (D., Md.), March 21, 1951.

(3) Definition agreed upon by the World Health Organization's Expert Committee on *Drugs Liable to Produce Addiction*. Second Session (1950), pp. 6-7.

roughly the opposite effect. The Stimulating-drug most widely used in this country is cocaine while among the Depressants are opium and its derivatives such as morphine, heroin, and delaudid, synthetic analgesics, and a large group of hypnotics and sedatives, principally barbiturates and marijuana.

The average drug addict, in addition to developing a psychological dependence on drugs, often, as though hypnotically, is drawn to a rapid and enormous increase in the amount he uses.

An individual, for example, who is a victim of opium, in any of its multiple forms, finds his bodily system thrown out of balance with painful and often dangerous effect if the dose is delayed. The barbiturate addict may use ten to fifteen capsules a day; he becomes mentally confused and is unable to coordinate his movements, much like a chronic alcoholic. If his supply is cut off suddenly, he is subject to acute suffering, sometimes to convulsions, and to delirium similar to the "D.T.'s" of the drunkard.

For a more emphatic and deeper understanding of narcotic harmfulness, to self and to society, consider the case of a teen-ager who starts using heroin. After fourteen to thirty days of use he can become a drug addict.

As may then be surmised, the "habit" does not occur over night in the strict sense of the word, but

it follows a progressive pattern.

In most instances the teen-ager may be introduced to heroin through a "friend"—under the maligned bloated guise that it will produce a real "kick" or "thrill."

The initial experience may make him vomit, but like a magic wand he finds it wafts away his cares, anxieties, disabilities, and what-have-you!

Consequently, he considers it an experience well repeating and, usually, the second time, instead of inhaling it, as he did in his first approach, he injects a heroin solution into his system with what is often a homemade hypodermic—mostly through a vein—the reaction being stronger and faster that way.

Little by little, he begins to note that he no longer obtains that primary enjoyment he had at the start; his body, now, has become dope-accustomed and urgently demands it. His system may crave for as many as five shots a day and if he does not obtain them his whole body will torture him from head to foot until it is satisfied.

PHYSICAL EFFECTS

The victim then sweats; hideous cramps gripe his stomach; he has diarrhea; he jerks and twitches; his nose runs constantly; he gets abnormally sleepy. He becomes a mass of fears and hysteria; a victim of crankiness, deceit, and stupidity. Sports, work, school, hold

no interest for him. Life becomes meaningless!

After months of injections the veins in his arms close up from constant pricking and the action of the narcotic; abscesses often form because of the injection. All of this is extremely painful. He becomes a human pincushion, forcefully subjected to agony and an assurance of a short life.

This is the medical side of the problem we are facing.

SOCIAL PROBLEM

Its social consequences are equally as grave. For drug addiction is ruthless in its attempts to satisfy and it bears with it the stigma of being "contagious."

The drug addict will do anything—no matter how degrading or dishonest—to acquire the drug he desires. "He must have it" is the bodily clamor interpreted into human language.

It cost six to fifteen dollars per day to keep a drug addict supplied. Many turn to theft; or, in the case of women and girls, a tendency to prostitution is acquired to procure the "where-with-all" to purchase the narcotic their systems crave. Others may peddle the drug for the narcotic gangster that they might keep alive their "dopey" life.

One boy who was taken into custody asserted that he would kill even his mother, if such had to

be the case to procure the drug he sought.

Needless to say, the picture it paints is, indeed, a doleful one for society. Well may it be realized that drug addiction becomes fertile ground for crime and delinquency!

All authorities agree that all age groups are a victim of this awful plague of dope addiction. However, in the words of another narcotic authority on the matter, "teen-agers are the greatest spreaders of the habit."⁴

Not to be somewhat repetitious of what was only broadly mentioned in the beginning, let it be cited here, to bear out the teen-agers part in drug addiction, that in one of the country's largest cities last year over five thousand youngsters were drug addicts; in another thriving metropolis two thousand high schoolers were being supplied by forty-eight dope pushers; and in still another city, one out of every five "junkies" arrested was a minor . . . in fact, one of them was only twelve years old!

At a U. S. Public Health Service Hospital, one of the principal institutions in the United States for treatment of drug addicts, eighteen percent of the patients admitted in 1950 were under twenty-one years of age. Five years ago only three percent of the persons admitted there for treatment, were

(4) Statement made by Harry J. Anslinger, Commissioner, U. S. Bureau of Narcotics.

minors. This increase in drug addiction, horrifying though it may be, is however limited to a few localities.⁵

Most authorities agree that normally "drug users" become drug addicts because they need protection or a "bolstering-up" in face of difficulties and, hence, seek the artificial aid of narcotics.

In a recent publication on drug addiction it was asserted that a person given a normal heritage, emotionally stable parents, sufficient love and understanding, freedom for normal, emotional development, will rarely become a drug addict.⁶

The current wave of youthful addiction has been ascribed to curiosity whetted by unscrupulous peddlers and furthered by ignorance of the dangers of drugs. In the language of an outstanding American attorney it has been said that: "These are pleasure-seeking kids who were following the fashion of the school or the community and tragically found after using heroin that they had a wildcat by the tail and couldn't let go."⁷

In view of all this there seems to be "whole sale" disagreement as to what social level, if any, a victim of teen-age drug addiction belongs. A narcotic authority in the land informs us that most of the juvenile addiction comes from families in which there is no proper parental control or training in decent personal habits. "Rarely, in our experience, does a boy or girl

from a normally balanced family," he asserts, "in any income bracket, become an addict." Many believe that most teen-age addicts are from the slums—or they are the underprivileged.

One Court Justice was heard to say: "Our greatest difficulty is the fact that so many parents believe that only children of the slums—the underprivileged—are involved. They were never so wrong in their lives, and many parents are in for a rude awakening."⁸

A newspaper columnist states: "Do not give me the business about underprivilege and poverty and the other lame crutches to excuse blanket delinquency. Preacher's kids and rich men's sons get into troubles, too, just as slum kids get to be president and governor and chairman of the board."⁹

CAN THE PROBLEM BE SOLVED?

Whatever social level or levels may breed this foul venom of drug addiction—especially, in regard to the young—the problem is still a challenging one for the present generation to solve.

(5) Statement made by Harry J. Anslinger, Commissioner, U. S. Bureau of Narcotics.

(6) Address to American Prison Congress, October 20, 1949.

(7) Victor H. Vogel, "Our Youth and Narcotics," address at a forum sponsored by the Bar Association of the City of New York, January 23, 1951.

(8) Statement of Judge Joseph Sherbow.

(9) Excerpt from a newspaper article entitled, "Somehow, We've Fostered a Rotten Streak in Our Youth" by Robert C. Ruark, *Washington Post*, December 6, 1951.

Due to the medical, mental, and social picture it paints, the solution is the responsibility of the doctor, the psychiatrist, the religious leaders, the social worker, in fact, the community at large and in particular the family. This conclusion readily becomes evident from the foregoing presentation of the problem.

However, the primary starting point in treating drug addiction is to relieve the user's physical dependency upon the drug that serves him as a crutch. Incarceration is not the answer; generations have proven that.

The modern practice calls for the administering of morphine or one of the synthetic analgesics or both in progressively smaller amounts at increasing intervals, with intravenous use of glucose or other support measures when severe vomiting or diarrhea occurs. This is a procedure which demands a week or ten days, on the average, and the patient must be kept under close observation and control. At present, most doctors agree that this is the most tolerable system. But this treatment is only the beginning!

It follows, then, that unless the basic sources of discomfort which made the drug useful to the addict are dealt with, the original motivation remains and the patient is likely to resume his use of the drug whenever he is uncomfortable or unhappy. Psychiatric aid, therefore, is definitely necessary to

help the patient see what is the cause of his discomfort and increase either his ability to remedy the situation or his ability to live with it in some socially acceptable fashion.

Among the addicts that are patients in one of the institutions for drug addicts, in the United States, a small group are psychopaths or persons suffering from a major psychosis, such as schizophrenia. The clinical director of this institution has this to say: "The more one deals with alcoholics and drug addicts, the deeper is the impression that, from the psychiatric point of view, they differ chiefly in the drug they use. The motivating factors appear to be, for all practical purposes, identical."¹⁰

Group therapy has proved particularly helpful in working with drug addicts. A small group of patients meet daily to talk over their problems under the general supervision of a psychiatrist, who can recognize in the discussion the symptoms which underlie a patient's difficulties and stimulate others in the group to suggest solutions. Each seeks approval of the others and thus takes a step toward socialization to the world outside the hospital.

Under adequate treatment, it is apparent that there is a strong possibility that today's group of

(10) Robert H. Felix (former clinical director, Lexington Hospital). "An Appraisal of the Personality Types of the Addict." *American Journal of Psychiatry*, January 1944, p. 464.

Young addicts may be restored to healthful living.

Socialization for the drug addict in the world outside the hospital is not an easy one; he needs understanding, watchfulness, and care. His treatment is one of occupational therapy, education, and recreation; he needs to build up skills and interests which will assist him in getting along with other people after his discharge that his loneliness might be counteracted.

He requires someone to spur him on to a new, better, and drugless life.

If everyone works together in a concerted attack on the drug problem, (in particular among adolescents), through law enforcement, welfare, health, education, churches, citizen groups, and youth organizations; we will have saved today and tomorrow's world from the "dopiest" situation, it has ever faced.

THE PRIEST AND THE MENTALLY SICK

What can the priest do for the mentally sick? He is not a doctor or a psychotherapist, and he cannot be too strongly advised to stay within the limits of his vocation and his powers. Amateurism in this sphere is criminal. It is a good thing certainly that some priests should specialize in these matters, but that presupposes years of training sanctioned by the authority of a degree in psychoanalysis or psychiatric medicine. . . . This does not mean to say, however, that the priest has no object or efficacy as far as the mentally sick are concerned. He can do a great deal, either before his penitent has become aware of his illness or in the course of its treatment. He can, especially if he has some psychological sense enlightened by solid knowledge, bring decisive assistance to his penitent in helping him in the first place to understand himself and manage himself better. The more sincere a penitent is, the more he risks being subjective; that is to say, showing himself to his confessor not as he is but as he appears to himself to be. It is for the confessor, and still more for the spiritual director, to help him to detect his own illusions, to discover the real motives for his actions, the objective truth about the situation in which he is floundering, and God's will in it for him. In short, what the penitent expects of the priest is what Catholic tradition calls the discernment of spirits. That is true in every case, but more especially in the case of the mentally sick who have still not recognized themselves to be so.

It is then the business of the priest to make an initial diagnosis, or rather to divine that the moral or religious problem which is tormenting his penitent has also a psychological side; and that the part this side plays by way of upset or inhibition is too important for prayer, the sacraments, voluntary efforts, grace even, to be—without a miracle—sufficient remedies. It is the priest's part to bring this truth gently to his penitent's notice.

—ALBERT PLE, O.P., in *Life of the Spirit*.

The "Brown Scapular"

JOSEPH F. X. CEVETELLO

POPE PIUS XII SPEAKS

"There is no one who is not aware how greatly a love for the Blessed Virgin Mother of God contributes to the enlivening of the Catholic faith and to the raising of the moral standard. These effects are especially secured by means of those devotions which more than others are seen to enlighten the mind with celestial doctrine and to excite souls to the practice of Christian life. In the first rank of the most favored of these devotions that of the Holy Carmelite Scapular must be placed—a devotion which, adapted to the minds of all by its simplicity, has become so universally widespread among the faithful and has produced so many and such salutary fruits.

"Therefore it has pleased us greatly to learn of the decision of

Father J. Cevetello, previously introduced to our readers, is an assistant pastor at Our Lady of Mt. Carmel Church, Montclair, N. J. He contributed many articles to clerical magazines and is the author of *Getting to Know the Bible*, soon to be released by St. Paul Publications.

Our Carmelite Brethren... to take all pains to pay homage to the Blessed Virgin Mary in as solemn a manner as possible on the occasion of the Seventh Centenary of the Institution of the Scapular of Our Lady of Mt. Carmel. Prompted by our constant love for the Mother of God, and mindful also of Our own Enrollment from boyhood in the Confraternity of this same Scapular, most willingly do We commend so pious an undertaking and We are certain that upon it will fall an abundance of divine blessings. For not with a light or passing matter are We concerned but with the obtaining of eternal life itself which is the substance of that Promise of the Most Blessed Virgin which has been handed down to us. We are concerned, namely, with that which is of supreme importance to all and with the manner of achieving it safely. For the Holy Scapular, which may be called the Habit or Garment of Mary, is a sign and pledge of the protection of the Mother of God...

"And certainly this most tender

Mother will not delay to open, as soon as possible, through Her intercession with God, the gates of Heaven for Her children who are expiating their faults in Purgatory—a trust based ‘on that Promise known as the Sabbatine Privilege.’”

These words taken from the Letter of His Holiness, Pius XII, written to the Generals of the Carmelite Order on the occasion of the seventh centenary of the Brown Scapular, clearly reveal the Supreme Pontiff’s high opinion of the Scapular devotion.

WHAT IS THE BROWN SCAPULAR?

In many religious orders a garment called a “scapular” is worn, forming a part of the religious habit. It consists of a long piece of cloth, varying in color according to the order, with an opening for the head, and hanging down front and back from the shoulders almost to the ground. It is worn over the monk’s or nun’s tunic, and is usually opened at the sides, although in some religious orders the sides are fastened together under the arms.

When many pious lay people associated themselves with the various religious orders so that they might participate in the good works of the religious consecrated to God, a miniature scapular of the order was given to them.

This miniature scapular consists of two pieces of woolen cloth, generally from one to two inches wide

and a little longer, connected by two strings or bands so that when these rest on the shoulders, one piece hangs at the breast and the other at the back.

The Scapular of Our Lady of Mount Carmel is brown (THE BROWN SCAPULAR) because the religious of the Carmelite order wear a brown scapular. Although most Brown Scapulars bear a picture of Our Lady giving the Scapular to St. Simon Stock, actually the pictures are not required. The brown woolen cloth pieces joined by cords constitute the Brown Scapular of Our Lady of Mt. Carmel.

THE GREAT PROMISE

St. Simon Stock, the privileged one to whom Our Lady of Mt. Carmel announced the Great Promise, entered the Carmelite Order in Kent, England at the age of forty-seven. He was sent to Mt. Carmel in the Holy Land where he led a life of prayer and penance until he and most of his brethren were forced to leave by the victorious infidels. The group sailed for England. At a General Chapter held in Aylesford (1245) Simon was unanimously elected Prior General.

Due, no doubt, to the great devotion that St. Simon had for our Blessed Lady, the Carmelite order, under the Saint’s guidance, began to prosper despite considerable opposition. In answer to his appeal for help for his oppressed order,

Mary appeared to him (1251) with a scapular in her hand and said: "This will be a privilege for you and for all Carmelites: whosoever dies wearing this shall not suffer eternal fire."

"Catholic theologians and authorities like Vermeersch, St. Robert Bellarmine, Beringer, Benedict XIV etc., explain the promise to mean that anyone dying in Mary's family will receive from Her, at the hour of death, either the grace of perseverance in the state of grace or the grace of final contrition." (J. M. Haffert, *Mary in Her Scapular Promise*, A.M.I. Press, Washington, N. J., 1954, 13).

ITS HISTORICITY

Considerable proof is offered for the historicity of the apparition. As early as 1287 the Carmelite Order held the Scapular in the highest esteem, considering it the special habit of the order. Forty years after the vision (1291), William of Sanvico, a Carmelite, reported a vision as taking place precisely the right time and in the right circumstances as the Scapular vision. Some one hundred years later, John Grosse, General of the Carmelite Order, gave a detailed account of the vision.

Many Saints, Popes and theologians have strongly declared their acceptance of the Scapular Devotion: St. Robert Bellarmine, Saint Peter Claver, St. Alphonsus Liguori, St. John Vianney, St. John Bo-

sco, Popes Gregory X, Leo XI, Leo XIII, St. Pius X, Benedict XV, Pius XI, and Pius XII.

Pope Benedict XIV, writing as a private theologian before his election, wrote: "Let no one ever dare to reject the devotion to Our Lady of Mount Carmel, which the Roman Pontiffs have enriched with so many and such great indulgences for, by the intercession of the Blessed Virgin, God has worked many miracles for the advantage of those who practice this devotion." (W. G. Most, *Mary in Our Life*, P. J. Kenedy, N. Y., 1954, 293).

We might sum up this aspect of the Brown Scapular with the words of Blessed Claude de Colombiere S.J. (Confessor of St. Margaret Mary): "It does not seem likely that the Omnipotent and All-Wise God would have permitted that a devotion, so pleasing to Him—as is evident from the fact that He made it famous with so wondrous miracles—would have been founded on a myth." (Quoted in *The Sword* Vol. III, No. 1, 32).

NECESSARY CONDITIONS

To enjoy the Scapular Privilege the following two conditions are necessary: (1) one must be lawfully enrolled in the Scapular Confraternity; (2) one must be wearing the Scapular at the moment of death.

On March 3, 1322, Pope John XXII issued a Bull in which he relates that while he was praying,

the Blessed Virgin gave him a message for wearers of the Scapular. I, the Mother of Grace, shall descend into Purgatory on the Saturday after their death and whomsoever I shall find there I shall free."

THE SABBATINE PRIVILEGE

This Bull has been the subject of much controversy. Although the Sabbatine Promise does not enjoy the same degree of historicity as the Scapular Promise, it has been confirmed by several of the Roman Pontiffs.

"On January 20, 1613, the Roman Inquisition, in the presence of Pope Paul V, decreed that the Carmelites might lawfully preach the Sabbatine Privilege. The statement of 1613 was quoted with approval on our own day by the Sacred Congregation of Indulgences (July 4, 1908). Moreover, St. Pius X, in granting permission to substitute the medal for the cloth Scapular, approved a decree of the Holy Office declaring that the medal would suffice for "all the spiritual favors and all the indulgences annexed to the Scapular... the Privilege...called the Sabbatine Privilege not excepted. Pope Pius XI, in a letter of March 18, 1922, commemorating the six hundredth anniversary of the Sabbatine Privilege, urged all Carmelite Orders and Confraternities to strive earnestly for all indulgences available to them and, particularly that indulgence which

is the principal and greatest of them all, namely, the Sabbatine." (Most op. cit., 294).

CONDITIONS NECESSARY TO ENJOY THE SABBATINE PRIVILEGE

1) A person must depart this life in the State of Grace.

2) He must be a member of the Scapular Confraternity.

3) The Scapular must be worn faithfully.

4) He must observe the virtue of chastity according to his state in life.

5) He must recite the Little Office of the Blessed Virgin daily. Those bound to the daily recitation of the Canonical Hours satisfy this condition when they fulfill their obligation. Those who cannot read may satisfy this condition by observing the fasts of the Church and by abstaining from meat on Wednesday and Fridays. (Whenever the Church dispenses from the obligation of fasting, the members of the Confraternity may use this dispensation. The required abstinence does not bind on a Wednesday or Saturday which happens to coincide with Christmas Day.)

All confessors have the faculty of commuting the Wednesday and Friday abstinence to some other work if a person cannot observe this condition. Only Carmelite priests and those priests who have received special faculties may commute the obligation of reciting the Little Office to something else.

Once the first commutation has been granted by a duly authorized priest, any confessor, with or without faculties, may grant a further commutation.

By "those who cannot read" are meant: the blind, deaf, dumb, and those who are so incapacitated, because of serious illness, accident, etc., as to be unable to hold or read a book; the illiterate; those who cannot obtain the Little Office. Those people who, because of many distractions in their daily life, their social activities, and various obligations after long work-days, never seem to acquire the habit of prayer, may reasonably feel that the recitation of the Little Office would be too great an inconvenience and would have sufficient reason to ask for a commutation.

By the "observance of chastity" is meant that one keeps the sixth and ninth commandments according as they apply to his state in life.

REGULATIONS ON ENROLLMENT

The blessing of the Scapular and the enrolling in the Confraternity must be done by a priest who has faculties. (Many bishops have given their priests these faculties. Many priests have these faculties by reason of one or the other sacerdotal organizations they might belong to.)

Once one has been enrolled, he remains enrolled for life.

The blessing and enrolling must be carried out by the same priest,

who may bless any number of Scapulars with the same blessing.

Once anyone has been properly enrolled in the Scapular, he or she need not have subsequent Scapulars blessed.

In the enrolling ceremony the Scapular should be placed over the head so that it reposes around the neck and between the shoulders or it may be placed over the shoulder.

When several are to be enrolled the plural formula is recited before the ceremony of imposing the Scapular; the priest then proceeds immediately from one to the other of the candidates without repeating the formula. The same blessed Scapular may be used for the imposition upon many persons successively. However, the first Scapular a person wears after enrollment must be blessed.

A priest whose faculties for enrolling are not confined to any particular church or convent chapel may enroll himself in the Scapular. In the form of imposition he may say: "Accipio hunc habitum benedictum, etc.," "Ego, ex potestate mihi concessa, recipio me etc.," making the changes whenever required. If other persons are to be received at the same time the priest uses the first person, plural number.

Soldiers and sailors may enroll themselves simply by assuming a blessed Scapular or Scapular Medal and saying some prayers to Our Lady (e.g. three Hail Mary's). They need not send their names

to a confraternity church for official inscription, but become members of the Confraternity automatically, completely and perpetually.

"Children may be enrolled in the Scapular before attaining the use of reason. This enrollment endures even after they reach the age of reason.

"Membership in the Confraternity is not forfeited by merely laying aside the Scapular. Even if one should fail to wear the Scapular a long time, there is no need for re-enrollment.

"Unless excepted by a special indulgent, priests are obliged to see that the names and surnames of those enrolled in the Scapular be inscribed in a register of the Confraternity.

"When the registration cannot be made without grave inconvenience, all priests are dispensed from this obligation. (This would seem to rarely occur because registration can be made even several years after ceremony)." (*Scapular Instructions*, Carmelite National Shrine, N. Y., 7-8).

SCAPULAR REGULATIONS

The color of the Scapular is usually brown, but may be any shade between brown and black. It must be made entirely of wool.

The cords which join the two pieces of wool may be of any decent material (even chains may be used) and of any color.

Ornamentation or pictures on the Scapular are not necessary.

The Scapular must be worn over the shoulders in such a manner that one part hangs in the front of the body and the other in the back. Worn in any other way, it carries no indulgences.

It is not necessary to wear the Scapular next to the skin. It may be worn over one's clothes.

The Scapular may be inclosed in some sort of case (plastic, cloth, metal, etc.) providing the cords be actually joined to the woolen cloths, so that, were the covering removed, the Scapular would be intact.

"It is permitted to sew one of the four edges of the rectangles (the top edge) to the top edge of another Scapular (e.g. of a Third Order). Then only one set of cords is required, but the cords must be put in between the two Scapulars, so as to be sewed directly to each." (Most, op. cit., 295).

THE SCAPULAR MEDAL

On being petitioned by people in torrid zones who could not conveniently wear the cloth Scapular of Our Lady of Mt. Carmel, Saint Pius X permitted (Dec. 16, 1910) the substitution of the Scapular Medal. Later this permission was extended to all Catholics. While the use of the Scapular Medal brings with it all the privileges conceded to those wearing the cloth Scapular,

CHANGE OF ADDRESS

Most clergy appointments are made during the summer months. To prevent delays in receiving PASTORAL LIFE, please notify us promptly of your change of address, giving both your old and new address. It makes it easy for our office if you cut your stenciled address from the envelope containing the magazine and send it in when asking for a change of address.

Pius himself said: "I do not intend that the Scapular Medal should supplant the Brown Scapular in Europe and America. I wear the cloth; let us never take it off."

For many years it was debated whether or not the Scapular Medal was a valid substitute for the cloth Scapular in all respects. The Decree of 1910 made it clear that the medal was valid for most indulgences and for the Sabbatine Privilege. But did it suffice for the great Scapular Promise? Rome has not decided anything. The official opinion of the Carmelite Order is that the medal suffices even for the great Promise. (Cf. *Take This Scapular*, by Carmelite Fathers and Tertiaries, Carmelite Press, Chicago 50).

Most writers on this subject feel that there should be sufficient reason for substituting the Medal for the cloth Scapular. This, to the writer, seems most logical, since the devotion is centered on the

cloth Scapular which is the "habit" about which Mary spoke. The words of St. Pius X, quoted above, would seem to go along with this.

Pope Benedict XV declared on July 8, 1916: "In order that one may see that it is Our desire that the Brown Scapular be worn, We concede to it a grace that the Scapular Medal shall not enjoy." (Haffert, op. cit., 19) He then proceeded to grant an indulgence of five hundred days for each time the Scapular is kissed.

Each new Scapular Medal must be blessed. A simple sign of the cross suffices for this blessing, and one numerical blessing will be sufficient for any given number of medals. It is not required for each individual medal to be visible or distinguishable.

It is immaterial whether the medal is blessed before or after the ceremony of enrolling with the cloth Scapular, but the person wearing the medal shall gain the indulgences of the Confraternity only after the proper ceremony of enrolling.

The Scapular Medal may represent, besides the Brown Scapular, also other Scapulars. In this case it should be blessed by so many signs of the cross as the number of Scapulars it is desired to represent. (The priest, of course, must have the necessary faculties).

A Scapular Medal must have on one side the image of Our Lord showing His Sacred Heart and on

the other side an image of Our Lady under any of Her titles.

The Scapular Medal must be worn on one's person, either around the neck, or in a pocket, or sewed on one's clothes. It would seem that the medal must also be worn or carried at night. If one carried his Scapular Medal on his Rosary or in his pocket, etc, he should provide for another one at night.

According to a Decree of the Sacred Congregation of the Oriental Church (March 25, 1935), Orientals may use the Medal and may even be invested with it instead of the cloth Scapular.

St. Pius X on January 20, 1914, officially validated the admission of any faithful into the Confraternity that had been invalid for any cause whatsoever. Pius XI renewed that validation in 1924, 1928 and 1939. Anyone enrolled before April, 1939 is therefore sure that he is a member of the Confraternity of the Brown Scapular. (This writer believes that there have been more recent validations, but he has not been able to ascertain when.)

INDULGENCES

A Plenary Indulgence can be

No man is too big to be kind and courteous, but many men are too little.

Many a business man who can solve big problems in his office cannot solve little ones at home.

Slander injures three persons: the speaker, the person spoken to, and the person spoken of.

—Anonymous.

MANUSCRIPTS WELCOMED

Without deviating from the announced purpose and policy of commissioning manuscripts on appropriately chosen subjects from qualified clerical writers, we wish to remind you, one and all, that we wholeheartedly greet original contributions for publication in these pages. Payment on acceptance.

gained under the usual conditions of confession, Communion and prayers for the Pope's intention (one Our Father, Hail Mary and Glory be) on the following days: on the day one is enrolled in the Scapular; on the Feast of Mount Carmel (July 16th); on the Feast of Pentecost; at the hour of death, upon invocation of the Holy Name vocally, if possible, otherwise mentally; and many more.

Among the Partial Indulgences which may be gained, the following might be mentioned: 500 days indulgence for every time the Scapular is kissed; for every act of charity and every act of piety one receives an indulgence of 100 days; and many more.

quid in Casu?



— BY REV. WILLIAM F. ALLEN, J.C.D. —

My present diocese requires that we baptize sub conditione all converts from the Orthodox Church. Carelessness on the part of Orthodox priests makes one seriously doubt of the validity of their baptisms. Before coming to this diocese, I converted an Orthodox but did not baptize sub conditione. Now I wonder about the spiritual status of the convert.

Just what is the difficulty here? On what is based the invalidity presumed of Orthodox baptisms? It could not be the matter and form—hardly. We, then, come to the intention of the minister. This must be the core of the question. If it is, we are by no means certain of *invalidity*. The Sacred Office on Dec. 28, 1949 (Bouscaren III, p. 423) told us that when the necessary matter and form were used in baptism in the sects of the Disciples of Christ, the Presbyterian, the Congregationalists, the Baptists, the Methodists in the U.S. it is to be presumed that the baptism is *valid* insofar as the intention of the minister is concerned unless the contrary is proved in each particular case. If these sects merit that consideration insofar as intention is concerned on the part of

the minister, why not the Orthodox?

Why does the Holy Office take that stand? Besides having the weight of history behind it, this decision of the Holy Office has theological principles heavily in its favor. The minister of a sacrament must have at least an implicit intention in genere of doing what the Church intends as to the Sacraments. This intention does not necessarily have to be of doing what the *Roman Catholic Church* intends, but simply what the *true Church* intends even if, in error, the minister thinks his church is that *true* church. So, the Holy Office presumes validity of the Sacrament if the point in question is the intention of the minister, unless you can show proof to the contrary. This decision too bears the approval of the Holy Father.

Sometimes women converts have heavy make-up on the forehead with cold cream underneath it. What about the validity of the pouring of the water at Baptism?

In pouring the water, part of it must necessarily touch the scalp of the convert where no make-up, etc., ever reaches. That spot would suffice to make the pouring of the

water and the Baptism right. I doubt that any case would present so much make-up as to be an obstacle to the validity on the use of the matter.

What is the exact nature of the Mass of St. Joseph, the Worker to be celebrated in this country on Labor Day?

The Archbishops and Bishops of the United States at their annual meeting in 1955 petitioned the Holy See for permission to use the Mass of the feast St. Joseph, the Worker, on Labor Day in September, since this day in our country represents what is popularly known and celebrated as May Day in Europe—a tribute to Labor and the Working Class. The Sacred Congregation granted an indult for ten years on Feb. 25, 1956. In virtue of this, the Mass of St. Joseph, the Worker may be celebrated on Labor Day in any Church in our country unless impeded by feasts of a higher rank.

This Mass is not a votive Mass; rather it is a special Mass by privilege granted to this country. It could be often celebrated as a votive Mass, however, since the first days of September—six out of seven—are simple ferias.

Recently, three of us priests formerly stationed in a certain parish were notified by phone that a deceased person had requested through her will our presence at her funeral. We acceded to the request. Later we were surprised to learn that from an estate of considerable value we

had been left a good sum "for Masses for the testator's family." The administrator of the will upon learning that no set number had been requested, and that perhaps, the large sum would be of no great advantage to us if we were to say Masses at the regular stipend, was much upset. She was certain that the testator had meant to do otherwise since she had often said "she had taken care of us in her will, and felt that we should attend her funeral in gratitude." The lawyer had nothing to offer in regard to the mind of the woman on the size of the stipend. Have we the right to presume that the testator meant to have us say the Masses at a stipend higher than the ordinary stipend?

Canon 830 declares that when a sum of money is left for Masses with no stipulated number to be said, then the stipend of the place of the donor's domicile will determine the number *unless* another intention on the part of the donor may be legitimately *presumed*. The difficulty in the above query centers on this point: may we presume legitimately an intention on the part of the testator to have the Masses said at a higher stipend?

It would seem that we could. She declared that she was taking care of the priests in her will; she demanded, as it were, their presence at her funeral as a token of gratitude for this; she did not depend upon them exclusively for suffrage for her dead since the

estate was considerable (and in the letter sent us it was stated there were numerous religious bequests); the administrator of the estate from the testator's sentiments was amazed that the number had not been specified in such a way as to materially help the priests; she had the firm conviction that the money was to serve both purposes: Masses and gifts. From all this, we gather that there is sufficient grounds to legitimately presume that the testator meant the Masses to be said, and to be said at a higher stipend and thus accomplish both goals: suffrage for the dead, reward for the priests.

In vacation time we run into a difficulty about renewing the Blessed Sacrament in our convent. It would help to know exactly the outside limit for its renewal.

The Code leaves the obligation within general terms: we must have hosts relatively fresh for consecration and these must be renewed frequently. (Can. 815 and 1272). The Roman Ritual repeats the injunction. The strict interpretation of 'frequenter' holds for each week. Authors ponder the meaning of this and the general consensus ends with the exhortation that the Blessed Sacrament be renewed at least twice a month. Almost all the authors are in accord with this simple rule: there should never be *more than six weeks elapse* between the time that the hosts are made and *consumed* in Holy Communion. To

abide by that last rule solves the query better than to speak about renewing the hosts every two weeks or oftener.

We are building a new church and will outfit the altar boys with all new cassocks. Should we, or may we have red or purple cassocks with all the trimmings?

According to theory, the altar boy replaces the cleric in minor orders and should be dressed accordingly: in black, although by decree of the Sacred Congregation, red or violet is tolerated. Blue, green, white cassocks are forbidden, except in churches served by religious orders whose habit is of these colors (S. R. C. 4194-4271).

The Sacred Congregation is more stern on altar boys dressed as *prelates* and forbids a tasselled cincture, a rochet, a mozetta (cape) as well as a skull-cap, red shoes, or *gloves* of any color! We must admit that sometimes we go to extremes on this subject of dress for altar boys.

Many priests advise the convert about to be baptized unconditionally and for the first time, to enter the confessional and accuse himself of his more serious sins and this just before the water is poured. The reason: the neophyte will thus prove his sorrow and make sure the efficacy of the Sacrament. Is this theologically sound doctrine?

Surely there is no obligation on the priest or on the person to accomplish this act of confession

an. 752 tells the person to be repentant of his sins but imposes no formal act of repentance for the reception of baptism. It may be admitted that the procedure of an excommunication does help the person acquire the proper dispositions, and on this score, it is not to be disdained and is sound. However, we must state that it cannot be imposed by the priest; and if it is freely accepted by the candidate should be performed with discretion and kind consideration and exactly explained to him beforehand.

would seem that the Anglican Church is more desirous than ever of uniting with Rome: what is the fundamental concept that separates us from a dogmatic viewpoint?

It is true that the High Church in the Anglican or Episcopal Church is very close to the heart of Catholicism. There are many dogmatic points which constitute fundamental differences with the True Church. Certainly the important point of the priesthood constitutes a chasm of perdition between us. From the beginning Anglican Ordinations were held invalid because the ordaining Bishops had no intention of making true priests, sacrificing priests according to the order of Melchisedech. In a recent book, *Anglicanism and Orthodoxy* by Professor Hodges, (an anglo-catholic) it is clearly asserted that the 39 articles, the Prayer Book, the Catechism and the Ordinal of the Anglican Church conceive the Minister, the Priest as the Priest

of the Gospel with no relationship to the Real Presence and the Eucharistic Sacrifice. It is said that the Catholic periodical *The Month* published a fine series of articles on this point last year and that the *English Churchman*, an official organ of the Anglican Church, heartily agreed that such was the proud boast of its membership: their priests were priests of the 'Word,' not of the 'Altar-Sacrifice.'

May we place a picture of Don Bosco over our main altar? He is patron of the chapel and of our Boys' Home. Someone remarked that only statues of the Blessed Mother or of Our Lord could be placed above the tabernacle.

Yes, it is permitted to place a picture or a statue of the patron of the Church or chapel above the altar. O'Connell writes, "relics or statues may not be placed over or on top of the tabernacle or before the tabernacle door. If a statue is placed *over the altar* it must be a statue of the titular saint of that altar." (*The Book of Ceremonies*, p. 15).

Could we take as a general rule that any person undergoing a serious operation in surgery may be anointed?

We cannot affirm that any person undergoing surgery is in the danger of death from an internal cause. However, when the surgeon thinks the condition serious, there is a strong likelihood that the condition does place the man in the

danger of death internally, and hence, Extreme Unction could be administered. This is undoubtedly true when the patient presents, from other causes, a serious internal condition such as from old age, a bad heart, a weakened physical condition, or when the anesthesia will be very, very heavy in dosage, etc. Jorio (*Moral Theology*, III, n. 769) thinks thus on the subject and Vermeersch-Creusen (II, n. 225) admit that 'plerumque' this is true. Who could doubt that there is an internal crisis when an operation is deemed necessary to save one's life? Perhaps we could agree that if the operation is a dangerous one and really necessary to save a person's life, then that person is in peril of death and may be anointed.

In an issue of Pastoral Life of a few months back, there appeared an article on the liberty accorded a pastor in disposing of his superfluous wealth to the poor of his parish or to any organizations for charity. I would like to ask just how is the superfluous to be figured?

In the answer given, it was said that the pastor had an obligation from Canon Law to contribute to the upkeep of his church, if it was in need. That was the only strictly legal obligation; by tradition and custom, the poor of his parish had a right to charity from the pastor at least in equity. It was mentioned that, in modern times, this disposing of the superfluous could be delayed until his last will was executed. Then, it should be an easy

matter to figure out what is superfluous: the pastor has no further needs; his debts should be and will be paid, that is certain. What remains is superfluous and should be given to charity. Among those to be the recipients, the priest's own family may be included; however, it would seem that others should be the recipients of his charity, too.

Evidently the query is concerned with disposing of the superfluous *before* death. Surely the priest must retain enough for the necessities of life; more than that he should retain something to assure himself of a certain security according to his social status and relieve him of living on a tight budget; too, he should assure himself of useful relaxation proper to his rank and lastly he should have sufficient reserves to take care of probable crises and ordinary contingencies in his life. For anything over and above that, the person must trust Divine Providence (St. Thomas I, II, q. 32 art. 5).

Could a ciborium be consecrated alone immediately after the bread and wine have been consecrated if by chance the priest had forgotten to do so at the right moment and needs it for communicants at his Mass?

The answer would be in the negative. The Sacrifice has been offered once the bread and wine have been consecrated. This has been a very generally accepted theory amongst theologians, and today, after *Mediator Dei*, it has been more clearly defined as the mind

of the Church. The sacrificial action takes place at the time of the words of consecration for it is a truth, *proxima fidei*, that the miracle of transubstantiation takes place when those words are pronounced. Hence, the ciborium consecrated outside the Sacrifice would be invalidly done. Furthermore, Can. 817 forbids the consecrating of one of the species without the other *extra Missae celebrationem* even in the most urgent necessity. There is only one instance in which an exception to this rule is permitted: when the celebrant discovers that the wine was not really wine, or has become vinegar, etc. Then, he may take new wine and consecrate it immediately and alone, if the other species is consecrated and still on the altar. However, there is no permission given for the consecration of bread alone without reheating the consecration of the wine.

If a small amount were stolen and the obligation to restitution was small as a consequence, would there arise a serious obligation to restitution over the passage of 30 years if the interest on the original amount grew considerably?

If the person could still be considered as a possessor of bad faith after thirty years, the answer to his query would be in the affirmative. The principle stands: one must never be permitted to enrich himself unjustly at the expense of another. Does this not seem to be verified in the proposed case? Per-

haps, the thief might have repented of his theft in the meantime and have been excused from the obligation of restitution? Perhaps the growth of the small sum might be due more to the dexterity of the possessor rather than to the natural qualities of the thing in itself? All these factors would have to be considered in assessing the obligation to restitution. Some might object that the civil law after 30 years would sanction prescription of the sum of money. We would retort that regardless of the civil law if bad faith, theologically speaking, were present at any time during the possession, prescription would not be sanctioned in conscience. 'Nulla valet praescriptio, nisi bona fide nitatur, non solum initio possessionis sed toto possessionis tempore ad praescriptionem requisito.' (Canon 1512)

In the case of a priest with an ulcerous stomach, could the use of wine for the last ablution be omitted and water alone used?

It would seem that a priest with an acute or sub-acute ulcerous stomach would qualify for the exception. All the more easy is the solution since the common opinion of theologians is that the rubric binds only *sub levi* and that any good reason excuses from its observance.

Readers are requested to propose questions or cases for solution concerning theology, canon law, liturgy and any other department of sacred science that may be of interest to the clergy.

pastoral reflections



NOMINAL OR PRACTICAL

WE divide Catholic lay people into two classes. There are practical Catholics, and there are nominal Catholics. The former live out in practice what they subscribe to in belief, while the nominal Catholics, as the term indicates, are Catholics in name only.

It is the same with us priests. We can be practical, that is, living out our priesthood in practice; or we can be nominal priests, priests only in name. A priest who does not practice what he preaches is a nominal priest. A priest who believes speculatively in heaven and hell and sin, but who lives as if these doctrines had no practical application to the ordering of his life here and now is a nominal priest.

One writer referred to the priest as *sacer dos*, *sacra dans*. He is, namely a holy gift to the people, giving them holy things. Would that we could come up to that expectation.

But, just as the doctor busy with his patients may neglect his own health, so, too, we priests may neglect to follow the advice we give others, or ourselves not use the remedies we prescribe for others.

We can be nominal priests, whereas we ought to be practical priests. We can be priests to save

others, when actually we ought to include ourselves as well. As one old priest put it, "When I preach to the people I try to imagine myself in the pews before me. I need it as much as they do."

SCANDAL

OUR LORD was severe in His warning against those who give scandal. Certainly He has a similar attitude today toward priests who give scandal. And some priests do give scandal.

The people expect high standards of the priest, and they are sometimes overly critical of his faults, and they may even take scandal where none is present. But it does behoove every priest to forestall even unreasonable scandal.

It is quite certain that the public and openly committed, serious sins of a priest are a stumbling block to the faithful. While they might conceivably admit that a priest is weak and human and might fall into sin, they can scarcely understand how he can be so inconsistent with his calling as to allow himself to be an example of evil to his people.

Perhaps just as damaging to souls is his thoughtless bad example. Even if he remains free from sin, if his imprudent conduct gives cause for suspicion and gossipy talk, he cuts down his effectiveness as a guide to souls.

As far as the power of example goes, the priest does harm by giving the suspicion of scandal much as if he were actually guilty of the sins suspected. A priest has to be

careful not only to keep out of sin but he has to avoid the careless little things that might allow even suspicion to arise. Celibacy is a fertile field for suspicions. The priest cannot be too careful, first of all to be sincerely chaste, and then to avoid any suspicion that might give rise to talk and wonder. If malicious people are going to persist in thinking and speaking evil of us we can do nothing about that, but at least we do not have to furnish them with material.

EATING

SOME people take pride in being connoisseurs of food, and there is no question about it, fine food is one of the arts.

But it ill becomes a priest to be gourmet. Certainly he should have an appreciation of a well-cooked meal. And the general principles of dietetics should find place in his cuisine. And when he has guests he should honor them by a meal that is a tribute both to his own sense of propriety and to their own appreciation. Hospitality is a virtue.

Yet there is a distinction between the genuinely fitting and the exotic. To seek out the rare, the unusual, the fantastic, can go further than hospitality, and can even embarrass the guests. Besides, it can be a species of pride.

The rectory table should not remind one of the decadent French court, or seem to be part of a prelude to another anti-clerical revolution. Our people expect us to eat well, and they would complain if we did not, but they are

not edified by the notorious gourmet.

Christ the model priest instructed His first priests to eat what was set before them, meaning apparently that they should neither demand nor refuse both the ordinary and the dainty dishes offered.

St. John the Baptist was no gourmet on his diet of locusts and wild honey. Neither did Christ provide for the crowds other than generous quantities of fish and bread, ordinary substantial food, in a place where fish and bread were certainly ordinary.

We priests ought to eat wholesome and nutritious food, well-prepared. A good diet is a necessary basis for balanced living, and normally for an effective ministry. But as being the finest connoisseur of exotic food or a gourmet of distinction—that ill befits our position as other Christs.

T. C. SIEKMANN

A PRIEST'S CHALLENGE

Close to 13,000 foreign Catholic students are now studying in this country. Of this number, almost 11,000 are studying on non-Catholic campuses. Two-thirds of these students have no contact with the main current of Catholic life in this country and frequently become lost to the Church. To know more about this situation write to:

FOREIGN VISITORS OFFICE

National Catholic Welfare Conference
1312 Massachusetts Ave., N. W.
Washington 5, D. C.

NEWS and VIEWS



By PL Rome Correspondent

► The very zeal with which the priest desires to influence every sector of human activity may expose him to the risk of lacking in prudent judgment and discretion... The greatness and the forceful impact of the priest are in being fully a man of God and of the Church... Sanctity has as indispensable conditions both prayer and a life of ascetics... We are preoccupied with some who are immersed in a vortex of exterior activity to the point of neglecting the first duty of the priest, namely, that of his personal sanctification. The great principles of union with God and of a fruitful apostolate remain the same in every age... In their teachings, as well as by their actions, priests must show themselves to be faithful cooperators with their Bishops, to whom they have promised obedience... Under present conditions, the unity of priests among themselves, their docility towards the Hierarchy, their fidelity to the teachings and directives of the Holy See, are factors of such great importance for the progress of the Church, that We could not insist enough on the virtues required for such testimony of unity and charity. (Pius XII, on the occasion of the third centenary of the death of the Ven. Olier, founder of the Sulpicians; letter dated March 25, 1957).

► The Sacred Congregation of the Sacraments has issued directions restricting

the number of marriages by proxy celebrated in countries which receive large number of immigrants. The directive is intended to prevent marriages by proxy being used to evade immigration laws. The Congregation states that "grave and numerous inconveniences" have resulted from such marriages in the past twenty years. It rules that the permission for such marriages must not be granted unless both parties have complied with the immigration laws and have obtained their visas. In addition, it must first be ascertained that the prospective husband will be able to support his wife. Marriage by proxy, adds the Congregation, must always be considered an exceptional, and extraordinary measure, to be granted only when there are good reasons and when it is certain that the parties can soon be united.

► The problem of the woman who does not know whether she is a wife or widow, who lost her husband in the second world war but does not know if he is alive or dead, is to be investigated by the Sacred Congregation of the Sacraments. The Congregation is concerned by the problem of presumed deaths of soldiers who did not return, or were reported missing—particularly in Russia—and has decided to nominate a commission to deal with the question.

► A very successful marriage counseling bureau run in Milan by Fr. Paul Liggeri consists of 8 lawyers, 5 general medical practitioners, 6 obstetricians and gynecologists, 7 psychiatrists, 2 heart specialists, a lung specialist, a pediatrician, and 4 priests who act as moral advisers. Fr. Liggeri finds that the main causes of marital discord are interference from parents and in-laws, family surroundings, insufficient preparation—especially from the psychological aspect—wrong

as about marriage, nervous and mental diseases, bad financial conditions, inadequate or depressing lodgings. Improper sex education is the rarest but most harmful of all causes, he says. Another work of his marriage center is the "gold ring movement"—an agency to help young people who wish to marry but are stopped either by timidity or difficulties of environment. It has been estimated that 25,000 requests have been answered since 1948.

France's cardinals and archbishops issued instructions to the clergy and laity on their duties at the celebration of Mass. Chief purpose of the directive is to abolish unauthorized innovations that have been introduced in places in the sacred liturgy, (2) to secure uniformity in carrying out the rubrics, and (3) to ensure that the faithful are well instructed in the meaning of the Holy sacrifice.

Missionary spirituality is nothing more than the missionary aspect of Christian spirituality in general. The missionary apostolate therefore is not incumbent only upon those in foreign missions, but upon all Christians. The very confined and inexact ideas of missionary spirituality need to be urgently corrected—for the good of souls and of the Church.

The "Center of Pastoral Orientation" has received the most authoritative and significant approbation of the Holy Father. It is presently extending and intensifying its activities under the guidance and active encouragement of the bishops, and has moreover proved to be of invaluable pastoral aid to priests.

An exchange of priests between France and Italy during vacation periods has had very beneficial results; so much so that Card. Tisserant has been

appointed protector of an organization established for this apostolate.

► The Colombian episcopate recommended: (1) a more careful selection, formation, and spiritual direction of altar boys to inculcate the seed of a sacerdotal vocation; (2) particular care for the young men of Catholic associations in universities, work-groups, athletics, etc., preparing them for the Christian lay apostolate as well as arousing in them the vocation to the priesthood; (3) to encourage, as much as possible, the common life for the clergy; (4) to aim towards establishing a national Catholic newspaper; (5) to erect chairs of journalism in seminaries, and to propagate the radio apostolate.

► The "Pro Civitate Christiana" is one of the most recent lay institutes canonically erected and juridically recognized by the Church. Candidates must be college graduates, and have completed a theological course. Members are called "Volunteers." After three years of spiritual and intellectual preparation they consecrate themselves to God, but without religious vows. They live, study, and work together as much as possible under the direction of a spiritual father and several other priests. The purpose of this organization is to bring Christ into every aspect of life: social, cultural, intellectual, scientific, artistic, etc. The Volunteers, men and women, are called upon to address lay groups; organize conferences and conventions; engage in street preaching; give lectures; explain the Church's social doctrine in factories and shops; organize religious exhibits; write, edit and publish books and periodicals; lead pilgrimages, etc. For more information, write to: Pro Civitate Christiana, Assisi, Italy.

T. J. V.

BOOK-REVIEW *Selections*



STEPHEN T. BADIN, PRIEST IN THE WILDERNESS, by J. Herman Schauinger. Bruce. 317 pp. \$7.50.

Here is a book which will appeal to every American priest. It is the tremendously interesting story of the first priest ordained in the United States. Father Stephen Badin came to the United States from France as a theological student. He completed his studies in the newly established St. Mary's Seminary at Baltimore and was the first seminarian to be ordained there. Subsequently he was assigned by Bishop John Carroll to the missions of Kentucky and worked there most of his life as the "proto-priest" of our country.

Father Badin, the "Johnny Appleseed of Catholicism in the Ohio Valley," traveled through the vast territories of Kentucky, Tennessee, Ohio, Indiana, Michigan and Illinois, founding churches, buying property for the future, building schools with his own hands, and laying a solid foundation for the American Catholicism which we enjoy today. He was the only parish priest in the whole state of Kentucky at the beginning of the nineteenth century. He lived to see the establishment of the diocese of Louisville, Cincinnati, Detroit, and Chicago, and he himself became the Vicar General of five dioceses at the same time.

This book is truly a glorious unfolding of the great history of the Catholic Church in early America. It is our own personal story—the story of the first

priest of our country. It is a book to be read by every American cleric.

James J. Dunn, S.S.P.

THE CROSS OF JESUS, by Louis Chardon, O.P. Translated by Richard T. Murphy, O.P. Herder. 304 pp. \$4.25.

In this translation Father Murphy gives us a distinctive and valuable piece of spiritual writing from the seventeenth century. Its beauty of thought and expression, combined with a considerably austere spiritual message, give it an impact not readily found in contemporary approaches to holiness.

As the title implies, Father Chardon is concerned with the question of suffering, the suffering of Christ and of all the members of His Mystical Body. It is his belief, that grace produces an inclination to suffering. Because of this he says, all His life Christ was a Man of sorrows and suffered constantly in anticipation of His Death. Those who belong to His Mystical Body, therefore, should share in that inclination, and the more closely souls are united to Him, the greater their obligation to suffer. Hence we have suffering as an effect of grace and as a means to spiritual progress.

In the latter part of the book Father speaks of the delights of Holy Love and the transformation it effects. He is quick to remind us, however, of the spiritual crosses and profound desolation it causes.

to bring. In his reflections on God's infinite perfections and the extent of His love, there are many splendid chapters which could be used to advantage as a source of mental prayer. Not for beginners, this is a book that could be valuable for spiritual directors and for devout souls striving for greater perfection.

J. R. Lynch

CALL TO THE LAITY. Writings by Most Rev. Richard J. Cushing. Newman. 237 pp. \$3.00.

Gathered together for the first time are selected articles, sermons, and addresses of this distinguished Archbishop. The titles alone are a good indication of their importance. The Age of the Laity, Retreat Houses, Schools of Idealism and Self-Denial, Intellectual Honesty, The Great Need of the Hour, The Role of Women as Crusaders Against Immorality, and Christian Co-Existence. Twenty-five selections are included.

The words of Archbishop Cushing could not only encourage and inspire, but they should also resolve the doubts and hesitations which the Catholic laity have in facing a complex modern world. The Archbishop leaves no doubt in the reader's mind of the importance he attaches to the laity: "The lay apostolate will bring about the transformation of human society. Its development in our age is as much the plan of Divine Providence as was the origin of each religious order in its respective age. Ours is the age of the men and women who live by the Catholic faith and whose very life is nothing but an interpretation and exemplification of the faith that is in them."

Any Catholic layman would profit by thoughtful reading of this book.

Paul B. Steinmetz, S.J.

MOTHER OF FAIR LOVE, by Augustina Schroeder. Translated from the Spanish by Veronica Kirtland, Milwaukee. Bruce. \$3.50.

Augustina wrote this book in Uruguay, in South America; she is a descendant from those Germans who are very good when they are good.

It is a well known fact that Saint Augustine, St. Justin, St. Bernard and St. Thomas have erred when dealing with the so called "Doubt of St. Joseph" concerning our Blessed Mother. Only St. Chrysostom and Origen have written in a dignified manner on that problem. Well, I hereby declare that the present volume presents with St. Chrysostom the best solution of a vexed question that has puzzled many saints and sinners—a mystery which is the key to all other mysteries. Such a chapter on "The Just Man's Trial" is alone worth the price of the book and will repay any reader. Yet the fourteen other chapters are also of considerable interest.

Joseph Lelen, Ph. D.

THIRTY YEARS A WATCHTOWER SLAVE, by William J. Schnell. Baker Book House. 207 pp. \$2.95.

The propaganda of the Jehovah's Witnesses against the Catholic Church is strong and constant. Almost every pastor in the United States has parishioners who bring up questions about the "Witnesses" and their accusations against the Church. Well, here is the inside story of the Watchtower Organization—the confessions of a converted Jehovah's Witness, who was a "slave" of the organization for over thirty years, having held several high posts in the society.

Mr. Schnell tells of the internal corruption, machinations and underhanded

methods of the Witnesses. The author says that the ambitious new president, Judge Rutherford, was an astute student of human nature, and his wrath at having been put in jail for alleged un-Americanism knew no bounds. He had to have his revenge against the clergy whom he accused of having put him there. Hence the reason the Witnesses call all religion "a racket" and all clergymen "ministers of Satan."

Describing the methods of the Watchtower Society, the author writes: "Time and again they cited words of scripture, tore them out of their setting, and misapplied them to suit their purpose. And they did this with the eventual goal of selling books, to obtain contributions of money to build up a world-wide Watchtower Organization..." The author documents all his accusations with facts—names, places and dates. He exposes the evil purpose of the Organization, its corrupt and immoral methods, and its diabolical vindictiveness and revenge. Mr. Schnell does not make it clear just exactly what he was converted to, but it appears he returned to some form of personal evangelism. Hence the book would not be recommended for the laity. But priests will find it very useful for its exposition of an organization creating much harm among the Catholic faithful.

James J. Dunn, S.S.P.

A DICTIONARY OF MARY, by Donald Attwater. Kenedy. 312 pp. \$6.50.

While reading this magnificent volume the following thoughts have been running in my mind: the devotion to the Virgin Mary is the touchstone of Christianity. To the extent that Mary is kept in the background Jesus is obscured and error is engendered. The tempter's en-

mity against Her is revealed all through history. This has always been the point of attack. It has been said that a man's character is nowhere more evident than in his attitude to women: I would say that the acid test of Christian Faith is one's attitude towards the Mother Christ, Who is God, and therefore the Mother of God. If, as Duns Scotus supposes, the testing of the angels before the dawn of time, had regard to the adoration of a nature inferior to the own, yet hypostatically united to the Eternal Word, it is easy to understand how the Mother, the human Mother, the Man-God would rouse the diabolical fury of those rebellious angels who refused to adore the Man-God, Christ Jesus.

Dealing exclusively with such an essential subject, it is easy to predict that Donald Attwater's volume will be one of the best sailors on the sea of spiritual success. I specially recommend it to you, dear reader.

J. M. Lelen, Ph.D.

THE MAN FOR HER, by Rev. Leo Kinsella. Valliant Publishers. 75 pp. \$0.75.

This volume is about husbands; an excellent companion to "The Wife Desired." The author is a priest and marriage counsellor who has dealt with many couples and many marriage problems.

Inspiration, humor, positive listening, sex, tit for tat and companionship are some of the topics discussed. Two well brought out points are that religion and romance go hand in hand and that enthusiasm is as necessary in marriage elsewhere.

Paul Gilmore

THE POPE SPEAKS, by Michael Chino. Pantheon. 380 pp. \$4.50.

The author explains that when he was preparing a book on the Vatican, it occurred to him that there should be an anthology covering all the topics which the present Holy Father has touched on in his innumerable letters and addresses.

Accordingly, he spent a year in getting up the present work. It is extensive and useful. Under a great many headings it marshals important declara-

tions by the Pope. One could have wished that certain subjects had been more emphatically and completely treated. For example, there are the pronouncements on pastoral liturgy and the grave and timely warnings on so-called situation ethics.

But perhaps this is to cavil. The wonder is that, out of so vast a mass of material, the editor has sifted so much in so many categories. As a reference work for writers and speakers, not to mention teachers and students, this volume will prove an important aid.

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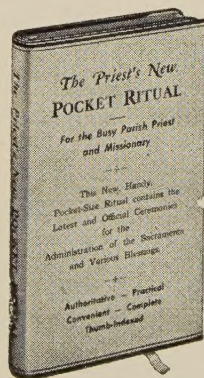
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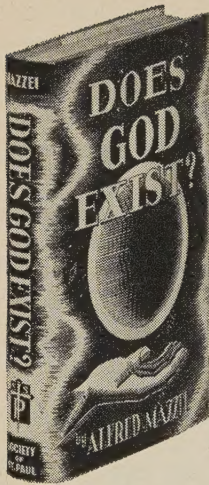
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Following the theories of Darwin and Haeckel for eighteen years Prof. Mazzei boasted of being an atheist. Finally he settled his philosophical doubts and accepted the Catholic Faith during a visit to Lourdes prompted by the reading of Emile Zola's accounts of the miracles that had occurred there. He left Lourdes a new man—prayer came to his rescue. In order to enhance his gratitude and fidelity to God, Prof. Mazzei wrote *Does God Exist?*

It first appeared in Brazil in the Portuguese language, where it received the most favorable success. Two Italian editions were published in short order.

Does God Exist? is the work of a dedicated layman, probing the problem of God's existence from the scientific point of view. Its simple descriptions of the cosmos, and its vivid and precise argumentative form point to the birth of a new literary figure.

Presently Prof. Mazzei is teaching in Catania, Sicily, at one of the most ancient and glorious Italian Universities. He is the author of three other books and is now writing an autobiographical sketch of his religious journey which will be entitled, *From God to Satan — and from Satan to God.*

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